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at the time whether she would ever have a chance to acquire more of these highly desirable decorations." On the other hand, a maternal uncle would not refuse his niece or her husband anything it was in his power to give, and would always lend them horses or other kinds of property when requested.

Compared with the responsibilities of the maternal uncle, a paternal aunt had relatively few obligations to her nephews and nieces but correspondingly more to their mother, her brother's wife. Nevertheless it was she who took particular interest in her brother's children when they were infants. She showed regard for her brother by providing, if possible, the sack for the newborn baby and the goods to pay the medicine man in case it were necessary to call one to the child-bed of her sister-in-law. If the child became ill she, too, usually paid for the necessary doctoring and it was not unusual for her and her husband to assume the expense of a formal naming feast for the infant.

The paternal aunt had the duty of "bawling out" her brother's daughters if they misbehaved. In regard to property, a niece would have to ask permission before using anything of her aunt, but the request was always granted. The aunt would tell her niece in an offhand way: "Well, why don't you go get it!". Whereas if someone not in that relationship had made the request, she would have gotten the object and handed it to her. A woman was expected to be as reserved with her aunt as she would be with her own mother and with her mother-in-law. A man was even more respectful to his aunt in the sense that he would not speak to her unnecessarily nor look directly at her.

When a girl married, the paternal aunt sometimes participated in the bride-price, and claimed her niece's husband as "son-in-law." According to Garter Snake: "When Otter Robe's oldest sister married, the groom gave three horses, one of which went to the bride's father, one to her brother, and the third to her father's sister. The latter made for her niece's husband a fine fancy robe, treating him with the same consideration she would have accorded her own daughter's husband. Then, when this 'son-in-law' returned successfully from a raiding party, he gave his 'mother-in-law' one of the horses he had captured." It is interesting to note

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593 infant. Some siblings, for example, would try to plug the infant's mouth with a rag or some other object. An occasional child would be unusually jealous and resent all younger siblings. One of Coming Daylight's own boys was like that. He would try persistently to get ahead of his little brother. The mother would be lying down with the infant at her side, and this little boy would try to snuggle in between her and the infant. He stuck close to her and wanted to accompany her everywhere, even when she left the lodge at night to attend to her necessities,— and this was after he was old enough to know he should not follow her at such a time. One of Cora's children was like that at the time the information was being gathered, jealous of the other children in the family and following her everywhere.

853 One of the first solid foods a baby was fed was a ball of cooked rose-berries mixed with grease. This was put on the end of a stick in lollypop fashion. Marrow, guts and rose-berry soup were considered the best food for growing, healthy children.

854 A newborn infant is called a "sack-baby." The sack was made of fine buckskin, or of buffalo calfskin with the fur left on one side, and was laced up the front. It was made just the same way for a girl as for a boy. A piece of rawhide was put inside the sack to stiffen it, and some rags were placed between it and the child's body to stuff it up and prevent chafing. The board was rectangular, rounded at the top, and reached only to the baby's neck. They made a little round cap out of calfskin, with little fur earmuffs that tied under the chin. They used to decorate their baby sacks nicely and sewed little deerhoofs thereon,—"They liked to have something rattle on their clothing."

When placing the infant in the sack they were very careful that its feet and legs should be properly placed. Singer remarked that in the old days everybody's legs were nice and straight and that it is only these "diaper babies" around here now who are bow-legged.

854 278 237 Small children, including infants, were washed each morning, —in winter rubbed with snow,—and then powdered. As a powder, buffalo chips were pounded on rawhide and then, "to sort of sterilize," hot stones were placed thereon. When the powdered chips were warmed, but not too hot, the stones were removed and the

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baby was laid in the powder and rubbed under its arms, between its legs, under the toes, between the fingers,—wherever the baby might chafe. "The baby feels fine then and goes right to sleep." When no buffalo chips were available horse manure treated the same way was an adequate substitute. Fresh powder was put in the sack each day, and in the winter it was first heated. 854 278 234

Sometimes accidents happened. One time when a man named Fork (of a tree) was a baby, his grandmother was tending to him. She had heated the powdered chips in the sack with a hot stone and forgot to remove it. The baby cried and cried. Finally they unbound him and found that his toe was right against the hot rock. This injured his toe and he always walked with a peculiar gait. Cora has a scar on her buttocks which she thinks came from a similar accident.

If the father's sister failed to provide a sack and none was forthcoming from any other relative, the mother would wrap the infant in a skin and tie it with straps. Coming Daylight said that before her time they used a cradleboard. If they had a travois they would carry the baby on that. "Some, if they didn't have a cradleboard, used a piece of stiffened leather hooked over the saddle horn." 854

When the infant was old enough to move its arms, the arms were left free of wrappings. The infant was kept in the sack day and night. When not being carried about, it was hung either from one of the lodge poles inside the lodge, or swinging from the travois placed upright against the lodge. Lullabies were sometimes sung.[6] At night, the infant was right beside its mother, and the father usually slept in separate bedding so as not to crowd the child. When the powder in the sack was changed, they let the baby play around and stretch "because babies must have gotten tired staying in those sacks." [533]

Toilet training was started when the infant was between six and twelve months old. "The baby is more alert and easier to handle then. You just guessed at the time and opened the sack and held the baby out, supporting it under the knees and thighs. The child would usually respond. If there were a delay, then you talked to him and made a hissing noise to encourage him. You 863

[6] Unfortunately no lullabies were recorded.

863 might even 'fuss' a little with him, saying something like: 'Look at you! I thought I told you to urinate. I'm trying to make you do it at the right time, and you want to hold back!' But we were not harsh with infants because we knew they have to learn. Anyway, if you misjudged the time, all you had to do was to throw out the powdered chips and put in fresh ones. The old way was much better. These diaper-babies around here now are much more trouble."

[755] If a child developed enuresis, a tiny bit of the tail of a fox or of a beaver tied to his belt, or a piece of badger skin for him to sit on, was thought to guarantee a cure.

854 To help the child who had trouble teething, it was considered [825 wise to kill a mouse, skin it, take the back thigh and, after cooking 757] it well, rub on the gums. It is said by Coming Daylight that the Crow used fish for this purpose. Some children have such a difficult time that their gums are very sore and their tongues even swell. Coming Daylight's grandmother and others knew how to [752] remedy that condition. The doctor, using a sharp-pointed bone, would lance the gums here and there where the teeth were coming, after allowing the gums to bleed, they would rub some powdered [751] root on the gums. As a preventive, old folks said to catch tiny baby mice and, after roasting them on the coals, feed them to the child. Coming Daylight, for instance, did that for her children, and none of them had any trouble with teething.

856 They would let babies crawl when they showed the inclination to do so, but the old women were sure that they always watched their babies more closely than mothers do today. They used to encourage them to walk by holding them up and helping them. It has been Coming Daylight's experience that boys learn to walk more quickly than girls. It may be, however, that more attention was given to boys.

198 The only expression the old women, or the younger ones for 856 that matter, could think of that could be considered "baby talk" was that babies, when very small and just beginning to talk, say: "ĭ" (prolonged and with strong glottal stop) if they do not like something or do not wish to take what is offered. This, together with *na'a* 'mother' and *ni'a* 'father,'[9]—which babies say properly

[9] These are vocative forms rather than descriptive forms.

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right off,—are about the first words a baby says. When a child is backward in learning to talk, the remedy is to feed him meadowlark eggs, hard-boiled. Cora says this treatment was very effective for one of her sons, and Coming Daylight fed them to one of her daughters. They all agreed, however, that the treatment may sometimes be too effective. If anyone is very talkative even today the favorite saying is: "His mother must have fed him meadowlark eggs." [198] 856

The care of her baby was the first duty of a mother. Of course, if she were a co-wife, the other wives might help her, and in any case the grandmother might take a hand. But Coming Daylight often had no one upon whom she could depend, so she had to be extremely careful. For example, when she was married to Little Man and had an infant in the toddling stage, she would drape a blanket loosely about her hips and while she sat and did beadwork, the infant could play safely at her left hip inside the blanket. The old-timers, moreover, never left a baby alone. When her first child was born Coming Daylight was told by her grandmother never to leave a baby alone; that if it were absolutely necessary she should leave him even for a minute, she should take a small stick, blacken the tip with nicotine, and leave it in the swing or alongside where the infant lay. This was done to keep the "spirits" away. Even Mary feels strongly about leaving a child alone. She tells her daughter about it, but the daughter is very modern. The result is that frequently Mary stays home from a dance rather than leave a grandchild by itself. 854 854 751

If the mother of a young infant was going on a trip, for instance, to pick berries, she invited the baby's *bttd"tao* 'shadow, spirit, soul' saying: "Come on with us or we might leave you. We are going now." If one failed to do this, it would be like leaving part of the baby behind and the baby would be cross all evening. [174]

Sometimes other children in the family would be called upon to look after the infant. They were apt to get tired quickly however and tell their mother: "Hurry up and take your baby or I will drop it." Girls were depended upon more than boys to look after younger siblings, and girls more or less were expected to do so "right from the beginning." The old women felt that formerly 854 857 593

854 857 men were much more interested in children than they seem to be at present.

855 515 857 Just as soon as a child was old enough to look after himself—say from about the age of three or four years—he would be compelled to bathe every morning before eating. An older boy would supervise his younger brothers and see to it that they complied with the regulation—even in winter when it was sometimes necessary to cut a hole in the ice. Al says: "This is what makes one tough." Charles gave as illustration an incident which occurred one morning when there was ice on the edge of the river and snow was floating on the surface. "An older brother said to his three younger brothers: 'Go and take a plunge.' The wind was blowing and the three boys sat on the bank, each one encouraging the other to be the first one in. The older brother came behind them yelling: 'I didn't say to you boys to stay on the edge—I said to take a plunge!' Whereupon he threw each of them in the icy water telling them to wash their faces, hair and hands. He then sent them home to water the horses while he took his plunge." In case the lodge might be too far from a stream in winter, the boys and men rolled in the snow and rubbed their bodies with it. Everyone, young and old alike, bathed every day.

515 751 That the daily dip was looked upon as a health measure is shown by the statement of Cora who remarked that when she was small she used to bathe daily in the creek and she has never been sick up to the present. Coming Daylight, too, said that she had kept up the practice until a few years ago and complains that she has been sickly ever since giving it up.

271 751 It was considered important for health's sake to drink a lot of water too. The relatives who raised Coming Daylight used to tell her to wash her mouth out with water immediately upon arising. Further she was instructed to drink water right after eating, even though she might not feel thirsty, and to walk about after finishing a meal. She claims she followed these rules all her life and that for this reason she is not troubled, as so many of the aged are, with difficulty in controlling urination, and so on.

302 After the morning bath, all would have their faces painted all over with red paint " in order to keep their faces clean and light-skinned." Coming Daylight complained that since this practice

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around it, but were taught and trained to be quiet around it and to observe reverence toward it. 784

No whistling or crying was permitted in the keeper's lodge. The keeper and co-keeper were forbidden to cry in the presence of the Pipe, if, for instance, they had lost a relative. A crying baby was never allowed in the lodge with the Pipe. As soon as the infant started to cry it was taken out. If, as previously noted, a man who had a young wife with a baby took the Pipe, she and the infant would be sent out of the Pipe lodge to a nearby lodge. [854]

Dogs were never allowed to enter the lodge where the Pipe was. If the keeper or co-keeper owned a dogskin robe, the rules forbade their using it. [231]

The people were not allowed to go to the keeper's lodge to get fire, as they used to go to other lodges in the early morning.

Breaking bones to extract marrow was prohibited in the keeper's lodge. If this were done, some accident, such as the breaking of a leg or arm, would happen to some relative of the keeper [or of the delinquent?]. [264]

The door of the keeper's lodge had to be kept closed, and the back cover of the lodge could not be lifted up in the warm summer-time to get air.

A war party before starting off would sing at the door of each clan chief's lodge, but not at the door of the keeper's. [726]

When people went to the keeper's lodge for a social smoke and feast, they had to keep their wits about them and watch their speech carefully lest they should unthinkingly tell lies, vulgar or obscene stories, or start a war-deed contest.

There was a very strict prohibition against telling lies in the keeper's lodge.

If two men, while in the keeper's lodge, forgot themselves and started a war-deed contest, the keeper would remind them: "You are mistaken in talking so in here. Now you will have to continue for three days and nights." During this time all who were present when the slip was first made had to stay day and night in the lodge of the keeper, who would provide them with food and tobacco. These listeners would egg on and laughingly banter the two contestants and decide on the winner. After a while the pair's 784 517